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AN APPEAL

TO

American Justice and Fair Play
on Behalf of the Palestine Arabs



Issued By

THE ARAB NATIONAL LEAGUE

303 FIFTH AVENUE

New York, N. Y.

FOREWORD

We, American citizens of Arab stock, appeal to you to hear the other side of a great controversy. If you believe in democracy as a "going concern," you must certainly believe in the elemental rights of a native, democratic, people to protect themselves against the encroachment of an alien, non-democratic flood, aided and abetted by a more alien imperialism.

That is the case with Palestine at this very moment. Probably you think of Palestine as *the* home of the Jewish people. Has it ever occurred to you that Palestine is really *the* home of Arabs who have lived there with legal title to their lands for more than thirteen centuries? Has it occurred to you that the Arabs have always been willing that *their* land should also be a home for a few thousand genuine orthodox Jews who sincerely wish to live a simple pious life in the land which they call "holy"? And then has it ever occurred to you that Palestine is also the "Holy Land" for Moslems and for Christians?

The British government, traditionally trusted by the Arab peoples, has for many years been led astray in its diplomacy by Zionist influences. Many influential Jews, whose enthusiasm for a Jewish state has exceeded their judgment, have long been striving to make use of the British Foreign Office to further a design which cannot conceivably solve the "Jewish problem," but which must inevitably add to the sum total of world disorder. Such world disorder may sometime involve you, because the United States of America is no longer isolated from the world arena.

In their simple village life, the Arabs are at heart a peaceful race, and have been so for centuries. When they fight, they fight against unjust invaders. And that is exactly what you would do were the United States invaded.

We feel, and we hope you will feel with us, that the simple pastoral life of the Arabs, together with their chivalry, traditions and the sanctity of their family ties, are far more in keeping with the atmosphere of the Holy Land, than is the imported mechanical atmosphere of the West. If they are left alone with their land, we shall have peace in accordance with age-old custom before the advent of militant Zionism. Peace for them may mean peace for you. Sincerely we wish it so.

January, 1938

AN APPEAL

TO

American Justice and Fair Play on Behalf of the Palestine Arabs

The Arab National League whose membership is made up mostly of American citizens of Arab extraction, earnestly appeals to the American Press, and other organs of public information, on behalf of the Arabs of Palestine and in the interest of truth, justice, and fair play.

The Zionist machinery of propaganda is very highly geared and has misrepresented the Arabs and the Arab cause. Arab patriots are denounced as agitators, Arab leadership is accused of gangsterism, and the Arab revolt against British and Zionist oppression is portrayed as a terroristic movement.

The Palestine correspondent of one of the principal American papers, is a Jew who has injected propaganda and prejudiced personal opinion into news despatches which should be honest and objective.

Attempts on the part of the Arab National League to enlighten American public opinion have met with little success, due to the strong hold which the Zionists have on channels of public information.

When the speeches delivered at a dinner given in honor of Amin Rihani, the Arab poet and author, were broadcast over Station WNYC last June, a storm of protest broke out. Fortunately, the phonographic records made of the speeches belied accusations and allegations made in the Jewish press. Nevertheless, the Board of Aldermen called to a hearing, Commissioner Kracke, whose department operates the Municipal radio station, but after a thorough investigation, the matter was dropped. However, the gentleman who arranged for the broadcast subsequently was dismissed by the radio station.

In a country which sanctifies freedom of speech and freedom of the press, such acts of censorship should not be tolerated, because they are definitely un-American. The question may very properly be asked whether we actually know what is going on in the world

or, are we nurtured on propaganda, and given what the masters of publicity wish that we should receive. In this connection we are in hearty accord with the strong denouncement of propaganda and propagandists delivered by former President Herbert Hoover on November 8, 1937, at Colby College, Waterville, Maine, as follows: "Propaganda became the next thing to blank lies. It is now a sinister word meaning half-truth or any other distortion of truth. It moves by tainting of news, by making synthetic news and opinions and canards. It promotes the emotions of hate, fear and dissension. By it men promote subtle ambitions, opinions, and a wide variety of "isms." They create bias and inflame the minds of men."

The Arab case may briefly and simply be stated. The Palestine Arabs who, in spite of Zionist mass immigration, still constitute an overwhelming majority in Palestine, believe in the American principle of rule by majority with adequate safeguards of minority rights. The Zionists, on the other hand, have shown a callous disregard of the rights of the Arab majority.

It ill behooves the Jewish people who have rightly clamored for their minority rights, and who have protested against Hitler's mailed fist, to disregard the rights of the majority in Palestine, and to urge and advocate the British mailed fist. The building of a Jewish National Home on British bayonets is neither a fulfilment of biblical prophesy nor a task worthy of the chosen race. Indeed, the orthodox Jews have repeatedly expressed their disapproval of the ungodly methods employed by political Zionists.

Space does not permit discussing the promises made by Great Britain to the Arabs to win their support during the World War. The Arabs lived up to their side of the agreement but the British have double-crossed their former ally. Why has Great Britain persistently refused the Arab request to publish the Hussein-MacMahon agreement?

Attention should be called to a letter sent by Balfour to the British representative in Jeddah in February 1918, asking him to reassure Hussein that Great Britain meant to abide by her promises to the Arabs. When the Balfour Declaration was issued, it was kept a secret from the Arabs, but the German and Turkish Intelligence Service sent the text of the Declaration to King Hussein, whereupon revolt broke out among the Arabs. It was then that the same Balfour who made the promise to the Jews came forth with an absolute and categorical assurance that Britain stood by her original promises to the Arabs, any subsequent declaration notwithstanding. This letter together with abstracts of the Hussein - MacMahon correspondence, was published by Albin E. Johnson in the HERALD-TRIBUNE of October 4th, 1936.

Further attention should be called to a statement made by the

late Lord Grey, when he was the British Foreign Secretary, before the House of Lords, on March 27, 1923:

"I seriously suggest to the Government that the best way of clearing our honour in this matter is officially to publish the whole of the engagements relating to the matter, which we entered into during the war . . . I think that we are placed in considerable difficulty by the Balfour Declaration itself . . . It promised a Zionist home without prejudice to the civil and religious rights of the population of Palestine. A Zionist home, my Lords, undoubtedly means or implies a Zionist Government over the district in which the home is placed, and if 93 percent of the population are Arabs, I do not see how you can establish other than an Arab Government without prejudice to their civil rights. That one sentence alone of the Balfour Declaration seems to involve, without overstating it, exceedingly great difficulty of fulfilment . . . I do see that the situation is an exceedingly difficult one, when it is compared with *the pledges which undoubtedly were given to the Arabs*. It would be very desirable, from the point of view of honour, that all those various pledges should be set out side by side, and then, I think, the most honourable thing would be to look at them fairly, see what inconsistencies there are between them, and, having regard to the nature of each pledge and the date at which it was given, with all the facts before us, consider what is the fair thing to be done."

When Allenby entered Palestine, a proclamation by the British and French high commands was broadcast throughout Syria and Palestine. The first paragraph of this proclamation reads as follows:

"The end that France and Great Britain have in pursuing in the East the war unloosed by German ambition is the complete and definite freeing of the peoples so long oppressed by the Turks, and the establishment of national Governments and Administrations deriving their authority from the initiative and free choice of the indigenous populations."

In order to determine the wishes of these indigenous populations, it was first decided to send a Commission representing the Allies to conduct a plebiscite. But when Great Britain and France backed out, the late President Wilson sent an American Commission known as the Crane-King Commission. This Commission found out that the entire people of Palestine, and not only the effendies and landlords, as Zionist propagandists would have you believe, were unalterably opposed to Zionism. The report of this American Commission was suppressed and finally published in 1923 by the

Editor and Publisher. When in 1922, the Lodge-Fish resolution was passed not one congressman or senator had seen the contents of the report of the Crane-King Commission, yet they were willing to endorse the Balfour Declaration.

Furthermore, Palestine was considered by the League of Nations as a Class "A" Mandate, whose provisional independence was recognized subject to the rendering of temporary administrative advice until its people were able to govern themselves. The Royal Commission has definitely admitted that the people of Palestine are ready for independence, they have further admitted that the Mandate is unworkable. The logical conclusion is to terminate the Mandate, and grant Palestine the same right that was granted to Syria, of which country it is an integral part.

The Balfour Promise was given prior to the Covenant of the League of Nations, and according to Article XX: "The members of this League severally agree that the Covenant is accepted as abrogating all obligations or undertakings inter se which are inconsistent with the terms thereof," and the Balfour Declaration is inconsistent with Article XXII of the Covenant.

From the preceding, it is therefore clear that the whole scheme of setting up a Jewish State in Palestine is both unprecedented and illegal. It is contrary to all human laws of equity and justice. Historic religious sentiment should not be confused with political rights. If the fact that a certain race occupied a given country, at a certain period in history, were accepted as entitling that race to re-occupy that country, against the wishes of its present occupants, then the world would be plunged into confusion and anarchy, and the map of the world would have to be reconstructed.

The Arabs are neither anti-British nor anti-Jewish, but are pro-Arab. They vigorously oppose any movement which prevents them from attaining their legitimate national aspirations, whether that is British imperialism or political Zionism.

Repeated peaceful Arab protests have been completely ignored. Several Arab delegations were sent to London, and presented Arab grievances to the British Government; but their requests, thanks to Zionist influence with the British Government, were unheeded. Several British Commissions of Inquiry were sent to Palestine, and they substantiated Arab grievances and made recommendations. In 1930, following investigations of the Shaw and Simpson Commissions, the Passfield White Paper was issued promising some redress. But no sooner had this White Paper been issued, than a Zionist storm of protest broke out, Dr. Weizmann resigned, and finally the late Ramsay MacDonald sent a letter to Dr. Weizmann and Britain ignominiously tore up its own statement of policy to appease Zionist lobbyists.

This incident made a profound impression upon the Arabs. It rightly led them to believe that British promises are meaningless, unless one has the influence and power to demand enforcement of

these promises. They were convinced that might is right in Palestine, and that their rights would never have been infringed upon, had they possessed the power to defend them.

The Arabs are a proud and chivalrous race with a glorious past. One of their outstanding traits is that they are willing to sacrifice their lives for their country. Patriotism is one of the greatest qualities extolled by Arab bards and poets. The Arab world today is experiencing a renaissance to which the American Colleges in Beirut and other cities of the Near East have greatly contributed.

A great deal is heard in this country about economic improvements introduced by the Zionists into Palestine. The Arab is pictured as a backward, uncivilized creature, to whom the Zionists have brought untold economic blessings. This statement is false, but even if it were true, it would be immaterial and irrelevant to the issue. The ultimate aim of Zionism is to build in Palestine a water-tight system in which only Jews shall work and Jews shall benefit. This is proven by the terms of the lease of the Keren-Keyemeth which specifically prohibits the Jew from employing Arab labor under penalty of forfeiture of the lease. It is further proven by the land holding and employment clauses of the Constitution of the Jewish Agency for Palestine which was signed at Zurich on August 14, 1929, and by the Keren-Hayesod Agreement in regard to the employment of Labor, and by the exclusion of Arabs from the Histadruth or Jewish Labor Union and from Jewish Marketing Co-operatives.

In the process of building this water-tight Jewish system, some crumbs fall off the table and reach the Arab, but these benefits are incidental and temporary.

Malaria extermination was started in Palestine by the Rockefeller Institute before the World War and is part of the routine duties of the Administration. Our Public Health Department here in the United States sees no reason for boasting about doing its duty. The best Ophthalmic Hospital in Palestine was founded by the Knights Templar long before Zionism. The number of Arabs admitted to Jewish Hospitals in 1934 was 24, while the number of Jews admitted to non-Jewish Hospitals in the same period was 1569.

If the Palestine economic index in 1918 were placed at zero and the present index at 100, it is safe to state that Arabs without the unsolicited Zionist aid, and with the help of a benevolent administration, could have raised their economic index to 70. This is proven by Arab achievement in Iraq and also in Syria, of which Palestine is the southern district.

After many years of Turkish oppression, the Arab is eager to work out his own economic salvation and is quite able to do so. He wishes to remain master in his own house. He is unwilling to sell his birthright, as Esau did to Jacob, for a mess of pottage.

But there is a much more important phase to the transformation which has been taking place in Palestine. Certain fundamental im-

provements are both necessary and desirable, but a mechanical civilization is out of place in the land of spiritual inspiration. As J. M. N. Jeffries very aptly stated in a discussion held by the Royal Central Asian Society on July 26, 1937: "The Arabs must not have forced upon them in exchange for their malaria, that moral malaria which now is devastating the west, with its class-warfare, its proletariat, its communism, its making men into mere units, and all its other attendant ills."

Can you conceive of labor troubles and class warfare in the land where the sermon on the Mount was preached? Can you envisage Coney Island along the shore of the Sea of Galilee?

For physical filth, moral filth has been substituted, and with the improvement in commerce, commercialized vice, arson, forgery, and larceny have been imported by the new-comers. Respect for elders is being brushed aside, and the sanctity of the family is being endangered by the use of fictitious marriages to smuggle illegal immigrants.

The disturbances of 1936 were a recurrence, on a larger scale of previous disturbances, which were unknown in Palestine prior to the advent of political Zionism. The same underlying causes were at work. This time however, Zionist chauvinism furnished another cause, when Zionist leaders obstructed and prevented the setting up of a legislative assembly which was to be the first step in representative government in Palestine. It is difficult to reconcile this act with the assertion that Zionism wishes to help and liberate the Arab fellah from the overlordship of the effendie. Here was a golden opportunity to afford the Arab fellah a method of self-expression. The truth is that Zionists will sanction self-governing institutions in Palestine if and when the Jews become a majority. Until then, self-determination for which the United States entered the World War must be denied the Palestine Arabs.

The Palestine Arabs were thus faced with two alternatives, either rebellion, or submission and eventual Zionist domination. Like all self-respecting races, they chose the former.

Bloodshed is deplorable, but the history of the human race has repeatedly demonstrated that liberty and independence have to be bought with blood. George Washington could never have won this great country's independence without bloodshed. Abraham Lincoln waged the Civil War for a principle which was sometimes subtly misrepresented. It may be recalled that the spokesmen of the South told Lincoln that they did not wish to secede, but merely to establish the right to secede.

Physical violence is regrettable, but there are other acts, committed within the law—lobbying, wire-pulling, and false propaganda—which have inflicted far greater damage on humanity than physical violence.

If I sought shelter in your home, and then gradually began by various methods to ease you out of your home and hearth, and if

after you asked me to desist, I continued in my efforts and you finally lost patience and assaulted me, I should have no cause for complaint.

While Arab terrorism is denounced, little is said about the unprecedented acts of political terrorism committed by Great Britain against her wards, whose rights constitute a "sacred trust."

The forcible dissolution of the Arab High Committee, and the exiling of five of its prominent members, the removal of the Grand Mufti from his office as head of the Moslem Supreme Council, an act of illegal interference with the administration of Moslem affairs, the imprisonment of most of the Arab leaders, the dynamiting of homes, levying collective fines, and finally hanging seventy-five-year-old Sheikh Farhan Saadi and several other Arabs without trial, and the imposition of a ten-year prison sentence on an Arab woman, are acts unheard of even in the dark ages. It is well for the British to remember Napoleon's words: "I have beaten the Austrians, but my artillery cannot overcome their hate."

The following abstracts from a report dated November 20, 1937, by the Syro-Palestine Executive Committee of Cairo about the treatment of the Arab internees in Palestine convey an idea of the atrocities committed by the British in the name of Zionism:

"Those who are unaware of the exact situation in Palestine might imagine that those Arabs were interned consequent upon judicial proceedings. But the case is decidedly otherwise. Under the Emergency Laws and regulations which are now the order of the day in Palestine, an arbitrary power of imprisoning people resides in the District Commissioners and their Assistants. The procedure adopted is as follows: The police or "informers" submit a "report" against outstanding leaders and politicians (whose activities are more than often legal and peaceful) to the District Commissioners, recommending their arrest and imprisonment. Without preferring any general or specific charge against them, and without judicial proceedings, the District Commissioner concedes immediately to the demand. There exist special printed "arrest forms" in the offices of the District Commissioner, and his only task is to fill in the blank spaces specially provided for, the name of the person to be arrested, with the relative period of internment. This period usually ranges from two to twelve months, renewable at the discretion of the District Commissioners. After the order had been signed and delivered to the police, the latter—and usually in the early hours after midnight—arrest the accused at their houses and lead them handcuffed to the prison. This step is usually accompanied by such acts and behaviour as would frighten and terrorize the families of the arrested persons."

"The Palestine law provides that persons of social standing who are imprisoned for ordinary crimes, are entitled to receive special treatment. This right is denied to the Arab internees. In spite of the fact that they are of social and political standing; that they are not criminals, and that they have been arrested and imprisoned without trial, those Arab prisoners are subjected to the worst kind of treatment ever extended to political prisoners in any part of the world. The following important points may be mentioned in support of this assertion:

1. The "wooden huts" which constitute the "Mazraa" gaol in the north of Acre, can neither resist the heat in summer nor the cold and rain in winter. When rain fell early this month, the floors of the huts were flooded with water and the prisoners had to spend their nights standing up. Furthermore, the huts are situated in an unhealthy spot noted for its dampness and moisture.
2. The internees sleep on "mats" similar to those used by the convicted criminals in the ordinary gaols. They are not allowed to bring beds or bedsteads from their homes.
3. The huts are overcrowded with prisoners, in violation of all health principles and sanitary regulations.
4. The food offered to the prisoners is very bad.
5. The prisoners are allowed to spend their daytime in the small yard, in the centre of the prison, but they must stay in their huts from 5 P.M. till 6 A.M. next morning. The water and necessary conveniences are placed in the yard, and the prisoners cannot have access to that yard between 5 P.M. and 6 A.M.
6. The prisoners—the majority of whom are Moslem Arabs—are thus prevented from carrying out their evening, night, and early morning prayers, because for thirteen hours they cannot obtain water to wash in preparation for prayers.
7. The prisoners were further unable to carry out their religious duty of fasting during the holy month of Ramadan, owing to the above mentioned difficulties.
8. The guards in charge of the gaol treat the prisoners with harshness and rudeness. They often insult them, beat them, and place them in the "cells" for the least trivial reason.
9. The lack of sanitation and health measures contributed to the ill-health of the prisoners, and many of them were consequently removed to hospitals, while others are apt to become ill at any moment."

Other unheard of acts of British terrorism are enumerated by

the same committee in detail, giving names of individuals and places, and dates of incidents. The following are a few instances:

Search of Arab Town and Villages.

On April 6, 1936, over 200 British soldiers entered the village of Tireh while the village folk were praying. The women and children were frightened and hurried to the Mosque for protection. The soldiers broke into village homes, using hatchets to break doors. They seized all food articles such as rice, lentils, flour, and sugar, mixed them up and poured petroleum on the mixture. Furniture and glassware were then broken up. Any villager who dared raise a voice in protest was brutally beaten. Fifty men were wounded including three children. The Koran was found torn to pieces and thrown on the floor of the home of Hassan Abdallah Mansour.

In the village of Taibeh the villagers were ordered to form twos and march around the village from morning till night. Any one who showed signs of fatigue was cruelly whipped. Two who attempted to escape were shot.

The report quotes the correspondent of *Al Nabar*, a paper published in Beirut, Syria, giving the following description of the search of the village of Silwan following the death of two British soldiers of the Black Watch:

About 4 A.M., Officer Riggs of the Black Watch, who is married to a Jewess, and is known for his pro-Zionist sympathies, sent a detachment of British soldiers with four Arab police officers to Silwan, where a strict search was made for the suspects but nothing was found. The men, women, and children of the village were then assembled in an open space and severely whipped in order to extract a confession. Two who attempted to escape were shot. The Arab police officers were shocked at this brutal treatment of innocent villagers, and their leader, Towfik Beshara protested to the British officer, whereupon he was transferred to Jaffa, and his three companions who also protested, were ordered to leave the scene and proceed to Jerusalem and were threatened with death if they disobeyed. When the Arab officers were removed, the British soldiers continued their acts of destruction of homes and of whipping and shooting. One more Arab was killed and twelve wounded.

Dynamiting Homes.

When the colonial Secretary was asked in the House of Commons about the number of dynamited Arab homes he replied that he was unable to give the number. The truth is that hundreds of homes of innocent people have been dynamited on mere suspicion, and their owners lost all their worldly possessions. Of late, the British authorities have been selecting the best homes in a village and warning the villagers that these homes will be dynamited if any unlawful act be committed in the vicinity of that village.

Killing Peaceful Citizens.

After the first encounter between British soldiers and the rebels, the soldiers returned to Nablus, and fired on innocent passers-by and killed three.

In Jaffa, British soldiers threw a bomb into the home of Salim Abyad and killed one man and two women. Another bomb thrown at another home killed a nursing baby.

In the village of Araba, British soldiers killed a woman and a ten-year-old girl.

In the village of Balaa, a soldier fired at an Arab woman and broke her leg.

In Wadi Hunein, British soldiers fired at the home of Sheikh Taji at midnight; machine guns were used and two women were wounded.

In the village of Maghar, British soldiers attacked a home in an orange grove and found a man asleep in a garage, he was ordered out, and was then shot in the presence of his wife and children.

At Zarein, soldiers insulted the Moslem Imam, removing his turban and trampling it under their feet.

At Acre, they fired on the Jazzar Mosque.

Torture.

British soldiers entered an Arab cafe at Salameh near Jaffa, and dragged the proprietor to a bridge, and pretended that they were going to throw him into the valley. When the man was unable to give any useful information, he was taken to a nearby Jewish colony and left there.

A man suspected of the murder of Andrews was placed in a motor boat, weights tied around his body and he was thrown into the sea, but when he was unable to give any information, he was pulled back into the motor boat.

In Haifa, soldiers used their bayonets on two Arabs in order to extract a confession, until one of the Arabs jumped off the roof of the building and was instantly killed.

At Beit Mahseer, twenty Arabs were marched in twos between two armored cars for ten miles over a rough road between Jaffa and Jerusalem. The cars were driven fast, and the Arabs had to keep pace, lest they be run over by the armored car in the rear.

The Committee describes in detail other instances of brutal treatment, and ends by a description of the hanging of seventy-five-year-old Sheikh Farhan Saadi, who died the death of a hero and a martyr, asking his family and friends to carry on the fight until Arab rights were granted.

A word must be said in defense of Hajj Amin El Husseini, the exiled Grand Mufti. He is an adroit and courageous leader who is

following the dictates of his conscience in defending the rights of his people. Many foreign visitors have highly praised his courtesy, chivalry, and patriotism. Judge Pierre Crabites, an American and former presiding Judge of the Cairo Mixed Tribunal, has declared that there can be no solution of the Palestine problem, until the Mufti, whom he likened to a good shepherd, is returned to his flock. A selfish man would have connived with the British, and retained his enviable position of spiritual and political leadership with an annual income of nearly one million dollars at his disposal. But he followed the path of duty and chose exile in preference to cowardly submission. His mortal sin is that he opposed partition, and although many Zionists are opposed to partition, they seized upon the opportunity of making him the scapegoat. The Grand Mufti is the Parnell of Palestine.

The murderer of Andrews has not been apprehended, and there are many reasons to believe that it was instigated by another British official to cover up a scandal. More than three months have now elapsed since the exiling of Arab leaders who were accused by the British administration of being "morally responsible for terrorism", and "terrorism" continues. Accusing a group of "moral responsibility" is a convenient alibi for tyrants and oppressors. Incidentally, the much vaunted Jewish self-restraint has not been much in evidence of late. The shooting of the Arab student Martin Haddad, the dynamiting of the Arab Bus Company, the killing of two Arab women, and the wounding of five other persons as reported in the NEW YORK TIMES of November 12, 1937, and the attack upon Arab men and women by the Revisionists, as reported in the NEW YORK TIMES of November 15, 1937, are not shining examples of tolerance and forbearance.

The Palestine problem like any other problem can be solved neither by force nor by partition.

Eamon DeValera, speaking before the Assembly of the League of Nations, said that partition is the cruellest thing that can befall a people.

Far from solving the Palestine problem, partition will further aggravate it. It sets up two hostile states, with no definite geographical boundary, in a country the size of New Hampshire. It gives the Jews the fertile coastal plains and outlets to the Sea, and bottles up the Arabs in the barren hinterland. To use the words of Lord Samuels, the first High Commissioner to Palestine:

"The Commission seems to have picked out all the most awkward provisions of the Peace Treaties of Versailles, and to have put a Saar, a Polish Corridor, and half a dozen Danzigs and Memels into a country the size of Wales."

In the proposed Jewish State there are more than 250,000 Arabs who are to be uprooted from their ancestral homes, and sent to other undiscovered homes. This will verily be humanity uprooted.

The cost of such a population transfer, if indeed the Arabs are willing to sell out, has been estimated at more than 500 million dollars, and if Great Britain were willing to float such a huge loan, the annual interest, at 6% would be 30 million dollars, which sum exceeds the resources of the country.

Partition only serves British imperial interests by establishing a naval base at Haifa, and by safeguarding the Iraq petroleum pipeline. Imperial interests are the reason why Great Britain, who has dishonored her debt to the United States is overpaying her obligation to the Zionists.

The Royal Commission admitted that the cause of the trouble in Palestine is the conflict between Arab nationalism and Zionist nationalism. They admitted that the Mandate is unworkable and that the Palestine Arabs are ready for independence. There is no authority granted to the British to partition the country, and the only logical step is to give up the Mandate, set up representative government, guaranteeing full protection to the Jews.

The World Court should be asked to restrain Great Britain from partitioning the country.

The latest "White Paper" issued by the Colonial Secretary in the form of a letter to the Palestine High Commission indicates that the British Government is now less enthusiastic about partition. The Government is fumbling around and evading a just and logical solution and is sending another "commission" which will probably make confusion worse confounded.

According to a despatch published in the NEW YORK TIMES of December 9, 1937, it is alleged that an agreement has been reached between Nuri Pasha As-Said, the former Premier of Iraq, and Dr. Chaim Weizmann, Zionist leader. The terms of the agreement are as follows:

First: The Jewish population of Palestine shall be 35 percent of the entire population.

Second: A land law shall be enacted by which in disposing of lands every Arab must retain at least ten dunams in the plains and fifty dunams in hilly regions. (A dunam is one quarter of an acre).

Third: Syria and Iraq must be willing to accept Jewish immigrants.

Fourth: A legislative council shall be established with proportional representation for Arabs and Jews.

Fifth: The Moslem Supreme Council must retain a religious institution, not participating in politics.

Sixth: Haj Amin el Husseini to return to Palestine as president of the Moslem Supreme Council on condition that he does not interfere in politics.

Seventh: The High Commissioner, Lieutenant General Sir

Arthur Grenfell Wauchope, to remain in Palestine until the agreement is carried out.

The Arab National League believes that these terms are reasonable and should be made the basis for further negotiations in a round table conference.

In conclusion, we wish to appeal to American public opinion for justice and fair play. What would you do if you were in the Arabs' place? Would Americans calmly tolerate such acts of terrorism as are being committed by the British against a people whose only sin is that they are fighting for their rights. Americans should have the moral courage to defy Zionist propaganda and protest against persecution of the Palestine Arabs.

According to Article IX of the Mandate over Palestine which was ratified by the United States: "The Mandatory shall be responsible for seeing that the *judicial system established in Palestine*, shall assure to *foreigners, as well as natives*, a complete guarantee of their rights."

According to Article VII of the Kellogg Palestine Pact between Great Britain and the United States, ratified in London on December 3, 1924:

"Nothing in the present Convention shall be affected by any modification which may be made in the terms of the Mandate, as recited above, unless such modification shall have been assented to by the United States."

The judicial rights of the natives have been set aside, and civil courts have been replaced by military courts. American citizens of Arab extraction refuse to believe that this great country will assent to this arbitrary and unauthorized modification of the Mandate. They appeal to American sense of justice and fair play. The Arabs are fighting for the same principle for which the founders of this great Republic fought, and their attitude can best be expressed by those immortal words of Patrick Henry: "Give me liberty, or give me death."

We also appeal to the moderates among American Jews. The Arabs are willing to make sacrifices in the interest of peace, but there is a difference between asking one people to give up part of what they actually possess, and asking another people to give up part of what they hope to possess.

Palestine was never intended as a refuge for *all* persecuted Jews, and the Arabs should not be penalized for the sins of those who oppress the Jews.

Furthermore, Arab good-will is of far greater value to the Jews than a petty state, surrounded by hostile Arab States. Arab good-will can be won when Jews are willing to recognize and respect in deeds and not mere words, legitimate Arab rights and aspirations